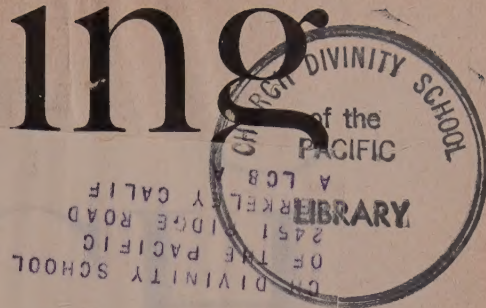


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November 30, 1958

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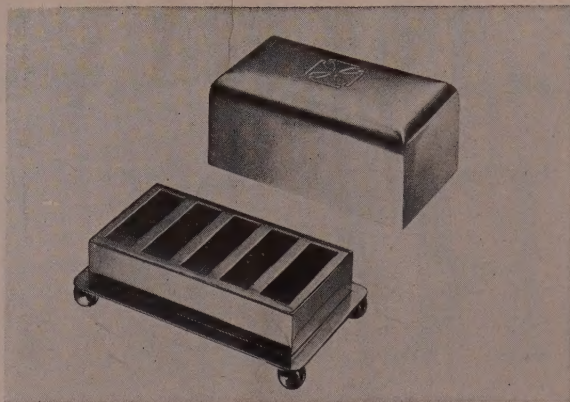


Photo by Katharine S. Ivins

t ladies: Mrs. Sherrill and  
Lichtenberger [page 4].



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# The Living Church

Volume 137 Established 1878 Number

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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| A Joyous Surprise   | J. P. DeWolfe, Jr. |

## Things To Come

### November

30. First Sunday in Advent  
Advent Corporate Communion for Men and Boys of the Church.

### December

1. St. Andrew (transferred from November 30)
2. National Council, Seabury House, Greenwich, Conn., to 4.
4. Election of a coadjutor, diocese of Missouri
7. Second Sunday in Advent
9. Annual meetings, Friends of World Council Churches, New York City. Meeting, Executive Committee, U.S. Conference for World Council of Churches, New York City.
14. Third Sunday in Advent
17. Ember Day
19. Ember Day
20. Ember Day
21. Fourth Sunday in Advent
22. St. Thomas (transferred from December 21)
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

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The Living Church



# LETTERS

WING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editor.)

## Men and Women Alike

It is most regrettable that General Convention has again voted down the Canon to give women a seat and vote in General Convention. We are a Church which officially condemns racial segregation but would, it seems, endorse the segregation of women. This would seem to be a contradiction of our theology of man. We are all created by God, are equal objects of His love, and have all been made engrafted members of Christ's Body by our Baptism. As such then we are "neither male nor female . . ."

The National Council would seem to agree with this theology by their forward thinking action when they made the Woman's Auxiliary into the General Division of Woman's Work. This action brings some reality into the concept of the Church as a redemptive fellowship, a fellowship in which those redeemed by Christ work in full partnership, each bringing their talents into play in the life and work of the Church. This means that men and women alike can find the fulfillment of their Christian vocation as partners in the Body of Christ.

I would hope that clergy and laity will give me sound, unemotional thought to this distortion brought about by the action of General Convention. Our prime concern should not be "woman's rights," but who among our laity can best represent the Church in General Convention. Our deputies should be the best, most thoughtful communicants in each diocese. I pray that the next General Convention will redeem the action taken at this Convention.

(Rev.) WILFRED H. HODGKIN,  
Rector, St. Paul's Parish,  
Walnut Creek, Calif.

Augustine's College  
Canterbury, Kent, England

## Widows Only

In the course of your excellent report of General Convention you say [L. C., November 2]:

"The House of Bishops voted down one resolution proposed by the Commission. This resolution declared that the Pension Fund should, under provisions of Canon 7, properly pay immediate death grants to anyone other than the widow of a clergyman. However, though the Bishops negated the negation, they took no action requiring payments to others (e.g. mother or sister of a deceased unmarried clergyman) so that Pension Fund rules, which provide for no such payments, remain unaltered."

The foregoing is correct, but there is more to the story. The House of Bishops, with its message of non-concurrence, let it be known at it agreed with the principle, but objected to the manner of mention of Canon 7. It was felt that such mention made the Convention the interpreter of the Canons. A Committee of Conference, requested by the House of Bishops, evolved this resolution:

"Resolved, The House of Deputies concurring, that the General Convention sees no reason to desire any change in the present canonical establishment of the Church Pension Fund, namely, that it exists to serve 'the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy' and for no other persons, and, be it further

"Resolved, The House of Deputies concurring, that the General Convention sees no reason to suggest a change in the present rules of the Church Pension Fund in fulfillment of the Fund's purposes."

The resolution was adopted by the Bishops and concurred in unanimously by the Deputies.

ERNEST W. GREENE,  
Secretary,

Committee on the Church Pension Fund  
of the House of Deputies  
Washington, D. C.

## Naughty Word?

I cannot agree with those who seem to think the word Protestant is naughty.

All would not be peace and light if it were dropped.

There would still be "miserable sinners" in the Church, lusting for power — not for redeeming the world, but for personal uses.

Love and hate are opposites. If I love my neighbor as myself, I will hate the sin that hurts and hinders. So also in the Church, protests will always be needed. They are a necessary part of the life of the Church, and a part of God's plan to keep her as clean and useful as possible.

This, I believe, was the function of all the Judean prophets; and the reason why our Lord drove the money changers out of the temple, that it might again function as a House of Prayer.

And where would we Anglicans be if there had not been long and bitter protests against the efforts of the Roman Church state to engulf us, in its struggle for temporal power?

Drop "Protestant" and we will still be linked with Protestant Churches, stemming from our common heritage, growing out of the Reformation.

CHARLES BRIAN  
North East, Pa.

## Only Indifference

It is unfortunate that the report of the Church's Joint Commission on Peaceful Uses of Atomic Energy should contain this misstatement:

"In Japan as elsewhere in the Orient there is a widespread and deep-rooted belief in the inherent evil of matter."

This is undoubtedly based upon a misconception of the attitude of Japanese Buddhists. I am quite sure that Buddhists, of any sect, would preach *indifference* to matter, but regard it as wrong to say that matter is evil as that it is good.

MICHAEL RECK  
Brooklyn, N. Y.

## Missionary Giving

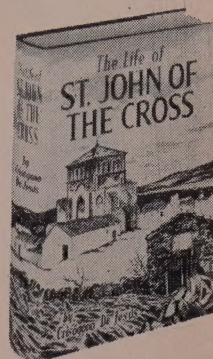
I note with considerable approval your editorial "The Decision Is Yours" [L. C., November 9]. The call of the missionary field is a strong one but it needs domestic advocates of a sturdy and unflagging calibre.

Having served as a priest, and layman,

*Continued on page 21*

ARPER

## The Life of St. John of the Cross



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O.C.D.

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## Heaven in the Christian Tradition

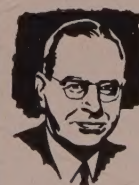
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# The Presiding Bishop's Wife



Mrs. Lichtenberger  
In Waterloo, Wuchang, and Dover House, teamwork.

**"It isn't a choice of me or the work,"**

**says Mrs. Lichtenberger.**

**"We both choose the work."**

**By the Ven. Charles F. Rehkopf**

Two first ladies of the Church appear on this week's cover, one of them, now happily retired to the Sherrill farm in Massachusetts, the other making last minute preparations for the great move to Dover House and the responsibilities of being the wife of the new Presiding Bishop. Thousands have come to know Mrs. Sherrill, with love and respect, as the gracious hostess of Seabury House and Dover House. An introduction to her successor is given here by the archdeacon and executive secretary of the diocese of Missouri:

Introducing Florence Tate Lichtenberger, the wife and help-meet of our new Presiding Bishop! Everyone who knows the Lichtenbergers speaks fondly and kindly of Florence as a very indispensable part of the team of Lichtenberger. The bishop himself has borne witness to her indispensability by saying he wouldn't go anywhere in the diocese of Missouri without her.

Florence Tate is one of the children of

the Rev. and Mrs. Martin Luther Tate. As a child she lived in Pennsylvania, Michigan, and Iowa. It was in Waterloo, Iowa, where her father was rector of Christ Church that she met young Arthur Lichtenberger while he was visiting a sister during a vacation from Kenyon College. The marriage took place in Holy Trinity Church, Memphis, midway in Arthur's course of study at Episcopal Theological School, Cambridge, Mass.

After his graduation from ETS in 1925 the young couple went to China where he served for nearly two years as a teacher in the Divinity School in Wuchang. A Communist uprising in 1927 forced them to assume the role of refugees and they lived for some months in crowded quarters in Shanghai. They lost nearly all their personal property, and after it became apparent they would not soon return to Wuchang they came back to the United States. Their first parish was Grace Church, Cincinnati. Parishes in Brookline, Mass., and Newark, N. J., were next before they moved to New York City,

where Dr. Lichtenberger entered upon another teaching career, that of professor of Pastoral Theology in General Theological Seminary. From that position he came to Missouri to become its bishop.

Moving around has been her lot since childhood, and Florence recalls as a child determining never to marry a clergyman. She says she seemed to resent the fact that clergy children seemed to be different, a little set apart, and often financially embarrassed. But all that determination went out the window when she met young Arthur Lichtenberger. Somehow they chose each other, and her experience as rector's daughter served her well as rector's and bishop's wife. She easily learned to put down roots quickly wherever she was, because chances were she wouldn't be there long, and she wished to make the most of it while there. She learned, too, not to worry about warmed-over meals, or interrupted evenings, or late night phone calls that haunt many a priest's home life. Their seven and one-half years in St. Louis are almost a record for the Lichtenbergers. This move to Greenwich should be their last until 1950 when the Presiding Bishop must retire.

Early in her career as a clergy-wife she solved the problems of her role. She likes to meet with the women of the Church, but seldom accepts an office. Now does she tell them what to do and how to do it. "They may make mistakes, but that's all right. All of us do that."

Of the problem of sharing her husband with his job, in parish, diocesan, or national Church, she says, "I never have the feeling of neglect and never resent the time he gives to others. You see this in my life, too. It isn't a choice of me or the work. We both choose the work. It is as important to me as it is to him."

Florence Lichtenberger loves housework and is an excellent housekeeper. She loves also to meet and to know people. This may be said to be one of her strongest points — the ability to meet people easily and to know them intimately. Many have sought her out for counsel and advice. Young people in Brooklyn students in GTS, clergy wives in Missouri — all testify to the personal help she has been in one way or another. A former associate of her husband has written: "My recollections of Bishop Lichtenberger are complete without mention of his wife Florence. She is in everything his equals. Never was there such a selfless listener, wise counsellor. How often she expressed perfectly what lay beneath the confused ramblings of a young assistant." She has journeyed throughout the diocese of Missouri with the bishop because she wanted to go, because the bishop likes to have her along, and because the people want her come. No visit of the bishop is considered complete without her presence.

So as the Lichtenbergers settle down in Dover House, Greenwich, one has the feeling the Church will be in the hands of a good team for the next 12 years.



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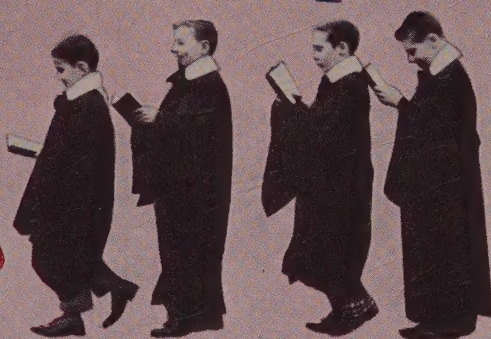
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**A**LMIGHTY God, our heavenly Father,  
 in whose hands are  
 the living and the dead;  
 We give thee thanks for  
 all those thy servants  
 who have laid down their lives  
 in the service of our country.  
 Grant to them thy mercy  
 and the light of thy presence,  
 that the good work which thou hast begun in them  
 may be perfected;  
 through Jesus Christ our Lord. *Amen.*

Book of Common Prayer, p. 42.

## American Memorial

On November 26, Queen Elizabeth II, Prince Philip, and Vice President Nixon were to attend the dedication of the American Chapel in St. Paul's Cathedral, London, by the Archbishop of Canterbury. Built by funds raised in Britain, the chapel in the bomb-damaged cathedral commemorates the 28,000 dead of the British-based American Forces in World War II. Into its building has gone the work of some of Britain's finest ecclesiastical artists and craftsmen.

Our picture shows, visiting the chapel, Master Sergeant Charles Flair (Bronze Star, Purple Heart, and Commendation Medal), his wife Elizabeth, and their five-year-old daughter Janice — a Virginia family who arrived in England recently.

The chapel's three windows (part of two of them shown in the picture) depict the service, sacrifice, and resurrection of the Christian soldier and are bordered with the insignia of the Sixteen Territories, and the U.S. Army and Navy.





# The Living Church

First Sunday in Advent  
November 30, 1958

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

## MICHIGAN

### Director of Planning

A layman, Donald M. D. Thurber, has been appointed planning director of the diocese of Michigan.

This is the first time that a layman had been given a top post in the diocese, according to Bishop Emrich.

Mr. Thurber will advise the bishop, diocesan staff, and the executive council on "desirable directions and priorities" for diocesan work.

A graduate of Harvard University, Mr. Thurber, regent of the University of Michigan, served on the staff of the Detroit Council for Youth Service and the National Foundation for Infantile Paralysis, Inc.

Mr. Thurber had resigned as head of a printing concern, a job which he had held since 1954, to open an office as a public relations counsel this year.

His appointment is the first step taken by the diocesan executive council to implement the "Standart Report," for reorganization of the diocese.

Much of Mr. Thurber's job, says diocesan office, will be "thinking." He will study, observe, and suggest the direction to be taken by the diocese to help gear it to the opportunities presented by the vast growth of Michigan in the next decade."

The diocesan office says the appointment is "unique in the history of the Episcopal Church, and very seldom paralleled" in other Churches.

## ACU

### Catholicity and the CSI

Seventy-five clerical and lay delegates, representing dioceses from the east to the west coast assembled in New York City for the annual meeting of the Council of the American Church Union.

Lay participation was larger than in preceding years, and the executive director of the ACU, the Rev. Canon Albert J. DuBois, summarized the spirit and accomplishments of the gathering by saying that it marked the beginning of a third phase in the development of the Church Union program in the American Church.

"The period from 1938 to 1950 was a time when a few catholic-minded Churchmen, with a vision for the future, worked with



Donald M. D. Thurber  
For Michigan, a man to think.

determination to establish the Church Union in the American Church as an instrument for the furthering of the work of the Catholic Movement. The period from 1950 to the present has been a time for laying a firm foundation for an effective program in terms of making the Church aware of the aims of ACU, strengthening the committees and establishing branches and chapters throughout the country. The keen enthusiasm evidenced at the 1958 Council meeting, the more active participation of the laity in ACU affairs and the evidence of readiness to participate in the program from coast to coast is a sign that the ACU is entering a period of great opportunity and of far-reaching responsibility in the life of the Church."

Lively debate developed as a result of a resolution from the Midwest Provincial ACU Committee calling for a clear statement of policy and aim for the *ACU News*. The Council determined to continue the present policy of providing a news and editorial medium for Church Union and Anglo-Catholic thought and activity but recommended a careful balance of this with the principal work of the ACU in teaching the Catholic Faith through instructive articles.

The Planning and Policy Committee was given authority to name and execute a contract with a full time editor for the *News* as provided by an anonymous gift.

The Council directed that a policy board be set up for the *News* to act as

liaison between the editor and the Council and "to act in an advisory capacity in matters of detail but in a directive capacity in matters of policy."

The control of all ACU publications and supervision of the work of the ACU Committee on "American Church Publications" was reorganized under the control of the Planning and Policy Committee.

After prolonged debate the Council affirmed a statement made in the *American Church News* on October 16 and adopted it as the official policy statement of the American Church Union with reference to the Church of South India. The statement said:

"... The fact that the General Convention has set up certain interim and anomalous regulations respecting our relationship with a group in the Church of South India in no way alters our conviction that these regulations are not in the best interests of this Church.

"Our Convention has acted with open acknowledgment of anomalies; acted, as it were, to give the benefit of the doubt to the CSI in what is on all sides now admitted to be a doubtful situation. Whether this action will be justified, the wisdom of deliberation which comes with time may prove.

"We are still convinced that ours is a part of the One, Holy, Catholic, and Apostolic Church. We still hold to the Faith which the Church received from our Lord and has treasured and protected and propagated through the centuries. We remain convinced that our unity must be centered in and dependent upon both a validly consecrated apostolic ministry, and an unequivocally stated credal orthodoxy. We maintain with undiminished fervor that due rational and theological consideration has not been given to the implications of the anomalous structure, faith and life of the Church of South India.

"In the meanwhile, we will continue to insist that these Catholic and Apostolic principles must be the standard by which all relations with the Church of South India — or any ecclesiastical body — must be measured.

The Catholicity of the Church does not depend upon resolutions of General Convention, nor can that Catholicity be altered or abolished by resolutions of General Convention. Our Catholic heritage is firmly written in the Constitution of our Church, of which the Book of Common Prayer is a part. No Convention can alter that heritage, and all Convention resolutions, including those now

*Continued on page 11*



**50 PROFESSIONALS:** A program aiming to train professionally 50 "community organization specialists" for employment by social welfare departments in 50 major city and state councils of Churches has been approved by the General Committee of the Department of Social Welfare of the NCC. Still needed: approval of NCC's General Board, and the where-withal. Grants from foundations will be sought between now and September, 1960. Episcopalians are eligible to participate as students, and it is expected that Episcopalians will be among the program's directors.

▽  
**QUIET CHANGE:** Without comment in its pages, our distinguished contemporary, *The Witness*, dropped its editor, the Rev. John Pairman Brown, sometime between its issues of November 13 and 20. Mr. Brown continues as a contributing editor and by-lines a story in a recent issue as "a professor at the American University of Beirut." The Rev. W. B. Spofford, Jr., the proprietor and printer of *The Witness*, continues to be listed on the masthead as both managing editor and a contributing editor.

▽  
**NEW CHARGES, OLD JUDGES:** South African government has decided to split the trials of 91 persons accused of treason (they oppose apartheid), with 30 to face new treason charges (former charges were withdrawn) January 19, and the remainder to be tried on similar charges April 20.

▽  
**ZOO OR CHURCH:** If funds are not raised by January to dismantle and reassemble, on a desired site in Brussels, the building which served as the "Protestant Pavilion" at the World's Fair, it will be sold to the highest bidder which, at last report, was a zoological garden in Holland. The Continuing International Christian Committee (for a permanent center in Belgium) has announced a drive for \$90,000 to help make the pavilion a permanent center for worship and ecumenical activities. Mrs. Theodore O. Wedel, co-chairman of the committee, says: "Since the various Churches — including ours — were very generous in their gifts last year to build the pavilion, we decided we should not go back to the Churches officially for this second campaign. We hope that the needed funds can be raised from interested individuals."

▽  
**OUT OF STORAGE:** "Like stored wisdom, the lessons of the Bible are useless unless they are lifted out and employed," said President Eisenhower in urging "faithful reading of Scripture" by all Americans during 15th annual observance of Worldwide Bible Reading from Thanksgiving to Christmas. Sponsor of the program, American Bible Society, was endorsed by General Convention.

**PLAIN BIGOTRY:** The Rev. John McG. Krumm, chaplain of Columbia University, has blasted a "tiny minority of Protestant leaders" who are, he declares, "plain bigots." In a sermon at St. Paul's Chapel on the university campus, Dr. Krumm said he was deeply humiliated by this bigotry, which he considers unworthy of real Protestantism. Among his illustrations were: "In California they urge the imposition of a tax on private schools of elementary grade. In New York they protest Fordham University's taking advantage of public laws and procedures designed to aid higher education in obtaining new property. These busy and ingenious critics insist that Jesuits and American cardinals must be treated as agents of a foreign state, although plainly Vatican City is not a foreign state at all in the usual sense of the word. They rightly point with alarm at violations of the rights of Protestants in Spain or in Latin America but then refuse to concede that in Ireland or France, for example, Protestants are treated with tolerance and equality despite the fact of overwhelming Roman Catholic majorities." Dr. Krumm's references were to the activities of such groups as the Protestants and Other Americans United.

▽  
**WANTED: GOOD, CHURCH-GOING BAR-KEEPS:** Loud and indignant squawks from members of Protestant groups which shut the Church door against workers in the liquor industry greeted a widely publicized (*Time*, etc.) speech to the National Licensed Beverage Association meeting in Atlantic City by the Rev. John Fuller Mangrum of St. Edward's Church, Mount Dora, Fla. Fr. Mangrum told *THE LIVING CHURCH* that the *Time* quotations (example: "If one denomination does not have need of you, except when it wants back-door contributions extracted through implied blackmail, you will find that the traditional Christian groups want you and need you") were accurate as far as they went. He also told the dealers that God created the world and declared it good, and that it is man's use of the world that determines rightness and wrongness. "Men will drink rightly or wrongly," Fr. Mangrum went on. "They will get alcohol either from gangsters or from good men . . . [and] beverage dealers should join churches, be good men, and establish high standards for the industry. Christ died for the world, for beverage dealers, for rich, for poor, for wets, for dries, for all men." Fr. Mangrum told *LC* he was grateful for the thoughtful reception of his speech by the dealers. "I think it is a wonderful thing that such a convention should open with prayer and with a serious address urging the members to join churches and be good citizens," he said. Fr. Mangrum worked for five years in a Skid Row parish in Detroit.

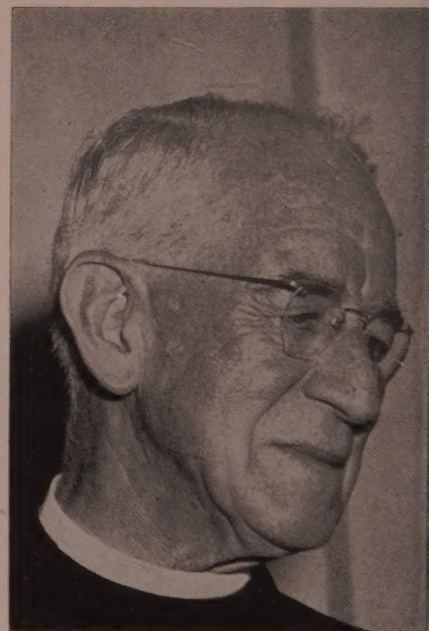
## There Was a Carpenter

The Rt. Rev. Charles Kendall Gilbert, retired bishop of New York and honor canon of the Cathedral Church of John the Divine, died at his home, "D in Heath," Charlemont, Mass., November 18.

Bishop Gilbert was intensely concerned with social righteousness, and throughout the days of the depression he was invaluable to Bishop Manning, then Bishop of New York, and to the various labor unions of New York in securing work for people to preserve human dignity.

Charles Gilbert had been a notable football player when at college, and throughout his life his tremendous size and obvious strength made his gentleness all the more impressive.

Deeply concerned in ecumenical matters, he had, during a great portion



Bishop Gilbert  
The gentleness was impressive.

of his life, been active in the Greater New York Federation of Churches.

The bishop's hobby was cabinet-making, at which he was an expert. With his own hands he reconstructed and completely finished his summer house in "D in Heath," Mass. This fact was so well known among his clergy and people that it became impossible for visiting speakers addressing church groups to use the time-honored sardonic question, "Is there a carpenter in the house?" There was.

His life was characterized by courage, loyalty, and gentleness, and was devoted both to his predecessor, Bishop Manning, and to his successor, Bishop Donegan.

The bishop was born August 6, 1878, Bainbridge, N. Y.

He took the B.A. at Hamilton College in 1902, and the M.A. in 1905. Hamilton awarded him the D.D. degree in 1919. He graduated from the General Theological Seminary in 1901.



al Seminary in New York in 1905, he was awarded the doctorate in sacred theology by the seminary in 1930. He was ordained deacon in 1905, and priest in 1906.

Surviving are his son, Frederick Dan Huntington Gilbert, and two grandchildren, Charles Bixby Gilbert, and Elizabeth S. Gilbert.

The bishop started his ministry by serving as rector of Trinity Church, New Dorp, Staten Island, from 1905 to 1906; he was rector of Grace Church, Millbrook, N. Y., from 1906 to 1912. He served as secretary of the social service commission of the Diocese of New York in 1912 and 1913, and was rector of St. James the Less, Carsdale, N. Y., from 1918 to 1920. From 1913 to 1918 Dr. Gilbert served as editor of the *Churchman*. He resumed his social service work as executive secretary of the social service commission of New York, and served in that position from 1920 to 1930. In 1930 he was elected suffragan bishop of New York, and was consecrated on October 28 of that year. He was installed as bishop of New York in 1947, and preached his last sermon as diocesan on October 28, 1950. The bishop had served as diocesan secretary, 1916-1930.

Bishop Gilbert was author of two books which had wide circulation years ago: *Special Opportunity of the Churchman* and *Foreigners or Friends*. He received many honors, holding doctorates in divinity from Trinity College and Columbia University, and the doctorate in letters from Hobart. The bishop was an officer of the French Legion of Honour and the holder of the Grand Cross of Saint Joannice, from the Serbian Orthodox Church.

## RACE RELATIONS

### Unequal Image?

"Mongrelized society" is what will result if a Lambeth recommendation on race relations is heeded, says a statement signed by Bishop Thomas, retired, of South Carolina, and four other Churchmen. "There are thousands of good Churchmen who hold substantially the views here expressed," says the bishop.

A summary of the views expressed:

Lambeth resolution said: "The Conference affirms its belief in the natural dignity of every man, of whatever color or race, as created in the image of God."

The statement signed by Bishop Thomas says: [The bishops] "make no intimation of the fact that man is not now in that state of perfection where he would reflect the Image of Christ, and they fail to recognize that men are not equal."

Lambeth: "The Conference affirms that neither race nor color is in itself a barrier to any aspect of that life in family and community for which God created all men."

Statement: [The bishops] "equate discrimination with segregation. This is a false equation. . . Segregation means for the Negroes in the South opportunity."

Lambeth: [The Conference] "therefore con-

demns discrimination of any kind on the grounds of race or color alone."

The statement says these are not "alone" the grounds, that the grounds are "inequality in morality and intelligence."

Lambeth: "The Conference would urge that in multi-racial societies members of all races should be allowed . . . the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life."

Statement: The "recommendation will result in a mongrelized society."

## RELIGIOUS

### New Society Founded

by JOSEPHINE POLIVKA

A religious community of men, the Society of St. Paul, was founded July 1, 1958, in the diocese of Oregon.

The Society consists of lay brothers at present, but provisions are included in its rule for the admission of priests later. Warden of the new society is the Rev. René M. Bozarth, rector of the parish of St. Luke the Physician, Gresham.

The Society of St. Paul is a modern religious community basing its government on the Benedictine Rule and its spiritual life on the Rule of St. Francis. Designed to profit from the examples of all existing orders and communities, and to provide a contemporary rule for modern conditions, the society's rule is for the active life of service.

The principal function of the society at present is the operation of St. Jude's

Home, located in Gresham, a state-licensed nursing home for medical therapy in chronic illnesses, especially of the aged. The brothers direct and serve as nurses in the home, which is an Episcopal — but not a diocesan — institution. The home has, at present, 53 patients, both men and women. The sacramental life of the Church is constantly available to them through Fr. Bozarth and the Rev. Robert H. Greenfield, chaplain.

The brothers also publish a quarterly magazine *The Anglican Paulist* and have accepted extensive work throughout the diocese, and outside the diocese in lectures and addresses. It also maintains a monastery, located in Gresham.

The society will extend its work when the novitiate increases sufficiently, and has already been invited to assume the operation of a parish day school in Oregon.

Qualifications for entering the society are similar to those of other Anglican orders, except that there is no specific educational requirement and there is no maximum age limit. A postulancy of six months is required, and then a novitiate of two years. Annual and life vows are permitted, and Bishop Carman is the episcopal visitor. The society has applied for membership in the Conference on the Religious Life, subject to the required five year probationary period.

Mailing address of the Society of St. Paul is P.O. Box 466, Gresham, Ore. Gresham is in the eastern end of Multnomah county, 12 miles from Portland, and is in a rich agricultural community.

### St. Andrew the Apostle

November 30

Transferred to December 1 in 1958.



### The Collect

*Almighty God,  
who didst give such grace  
unto thy holy Apostle  
Saint Andrew, that he  
readily obeyed the calling  
of thy Son Jesus Christ,  
and followed him  
without delay;  
Grant unto us all, that we,  
being called  
by thy holy Word,  
may forthwith  
give up ourselves  
obediently to fulfil  
thy Holy Commandments;  
through the same  
Jesus Christ our Lord.  
Amen.*



## ENGLAND

### Pruning the Rolls

*Report on the Church Assembly*

by the Rev. DEWI MORGAN

For years it has been widely felt that the electoral rolls of many English parishes have been unrealistic. Names once entered seem to remain in perpetuity and sometimes represent so much dead wood.

The recent meeting of the Church Assembly, presided over by the Archbishop of Canterbury, Dr. Fisher, tackled the difficult question by an amendment to the Representation of the Laity Measure which would make it necessary for a resident of a parish to attend public worship in the parish once in six months to keep his name on the electoral roll.

Speakers against the amendment were insistent that the Church's work lies in re-invigorating the dead wood rather than in pruning it. "The wandering sheep should be drawn back into the fold, not pushed over the precipice," said one speaker. The majority, however, took the more realistic view that the Church should have the right to delete the names of those who had made it obvious that they had no intention of observing their electoral and other parochial responsibilities, and the amendment was carried.

#### Voice of the Laity

Once upon a time the voice of the laity in English Church government was represented by the House of Commons. Over the years membership of the House has become less evidently a mark of ability to undertake — or even an interest in — Church government. So today the Church of England is actively concerned about restoring the voice of the layman (and woman) in its councils.

At the summer, 1958, session of the Church Assembly when the subject came up, 20 members contributed to the debate. At the autumn session, 42 members had put their names down to speak.

An Archbishop's Commission, which was set up to discuss the subject, proposed that the House of Laity of the Church Assembly should become an integral part of the Convocations of Canterbury and York. At the autumn session, speaker after speaker disagreed with this proposal being accepted in its entirety, though many accepted the objects at which it aimed. The outcome was that the proposal was sent on to the Convocations for further consideration.

The debate continues. Meanwhile the fact remains that whatever the Church Assembly or the Convocations say or do, as long as present circumstances remain unchanged, laymen and women in Parliament, if they wish, have control and absolute veto already over the Convocations.

## TV School for Clergy

At the summer session of the Church Assembly there was a proposal, with a full debate, that suitable means should be found for training clergy in the techniques of sound and television broadcasting.

As a result the BBC is arranging a two-day conference in January to which 25 clergy, nominated by their bishops, have been invited. The BBC is paying the expenses. At the same time ABC Television, one of the "commercial" contractors, is organizing summer schools for clergy, the expenses of which will be paid by the company who will also pay railway fares and subsistence allowances.

In the U.K. it is not permitted to "buy" time for religious broadcasting of any sort. On the contrary, all participants in religious broadcasting are paid a performer's fee.

#### Million for Training

The Church Assembly has accepted the task of raising a further million pounds to expand the 26 Teacher Training Colleges which are run by the Church in the U.K. This million pounds will be supplemented by three million from the government.

Expansion will mean 3,000 new places for students at these colleges.

Chairman of the Church Board of Education which is guiding this project is the Bishop of Peterborough, Secretary of the 1958 Lambeth Conference.

### More People, More Bishops

Increasing population in the diocese of Rochester (England) has resulted in the creation of the new suffragan bishopric of Tonbridge, and the appointment is announced of 61-year-old Canon Russell White as the first bishop of that title. Canon White is a distinguished Evangelical Churchman who is much respected by all schools of thought.

### Leading Musician Dies

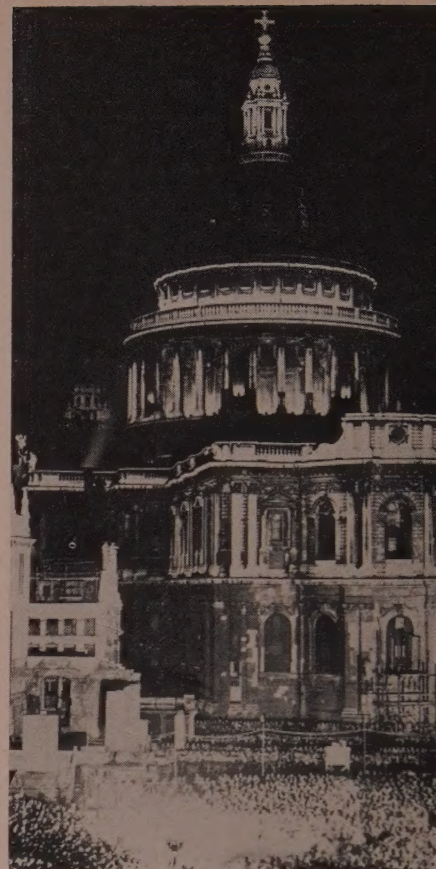
One of the leading Church musicians of the day, Dr. Martin Shaw, has died in England at the age of 83. His *Modal Mass* and *Folk Mass* have world-wide popularity, and he collaborated in producing both the *English Hymnal* and *Songs of Praise*.

## INDIA

### For Sterilization, \$5

Fighting to curb their rising population, two Indian states, Madras and Mysore, now pay a citizen who volunteers to be sterilized twenty-five rupees (about \$5), and gives him free hospital care.

Through posters, radio programs, and mobile health vans, the message is being spread throughout India: "If you have two children, wait three years before you



England\*

Over the precipice go the wandering sheep.

have another." People are being told you have three children, have no more.

At present the Indian Government not committing itself on the issue, and the Ministry of Health, headed by Dr. D. Karmarkar, leaves the issue to be decided by the individual states, adding that as long as surgery is entirely voluntary, sees no objection. In 1957, 2,549 cases of voluntary sterilization were reported in all India.

India's strongest sterilization advocate, Dr. Sripati Chandrasekhar, director of the Indian Institute for Population Studies, observes that, since there are a minimum of legal and religious barriers to birth control in India, there is "more freedom on the question of family planning in Bombay than Boston."

The bishops at Lambeth, 1958, in their committee report on the Family in Contemporary Society, noted that voluntary sterilization, either as government policy or individual choice, raised grave questions and made a specific reference to India's Madras state, with its problems of poverty and illiteracy. They advocated it be given the deepest and most conscientious thought, with full agreement between spouses. They further noted that sterilization is often undertaken without adequate appreciation of its gravity as a moral decision, which should be made only with prayerful consideration and the best counsel from pastor and physician.

\*St. Paul's Cathedral, London.





Korea\*  
Into the ministry through "Pidgin Korean."

## KOREA

### Perhaps No Chaplain at All

*This information, received from the Rev. R. Archer Torrey, rector of St. Michael's Theological College,\* Korea, sheds some light on the Church in Korea, and points up the need for priests in that area:*

There are now three priests of the American Church stationed in Korea; Fr. Torrey, Capt. Cyril F. Coverley of the Seventh Division, and Major Gordon Hutchins of the First Cavalry. These men recently met at St. Michael's Theological College as a result of a chaplains' retreat held nearby, and discussed aspects of the Church's work in Korea.

Currently, American Churchpeople are ministered to in Korea by whatever British priests happen to be within reach of their posts, whatever Episcopal chaplains happen to be assigned to their area (more often, however, it is the missionaries who fill in for the chaplain in areas beyond the reach of the latter), or by the Anglican Cathedral in Seoul.

The Cathedral, the Church of St. Mary and St. Nicholas, has both English and Korean language services regularly, and is one of few multi-lingual churches in Seoul. Americans in Seoul usually attend either the Anglican cathedral, the Seoul

Union Church, or the Roman Cathedral. The Union Church is generally considered "fundamentalist" in its orientation, and a number of non-Anglicans are being attracted to the Anglican Church as a result.

The Cathedral in Seoul is ministered to by the bishop, Fr. Timothy Choi, and Fr. David Cobbett, a language student in Seoul, with an occasional assist from Fr. Torrey or one of the other missionaries. Fr. Choi's cure is the Korean-speaking congregation, and the missionaries provide English-language services for the foreign congregation. In addition, either the bishop, the Rt. Rev. John C. S. Daly, or one of the other missionary clergy, provide a regular weekday Communion at the South Post Chapel of the Seoul Area Command. There is no chaplain in Seoul now.

Chaplains Coverley and Hutchins expressed the wish that some way could be found for the American Church to provide more adequate ministrations to both Armed Forces and civilian personnel. They pointed out that it is quite conceivable that at some time there might happen not to be any Episcopal chaplain assigned to Korea at all.

Both chaplains discussed needs of the Theological College, and offered to solicit support from their military congregations. Fr. Torrey expressed keen appre-

ciation for the many contributions which have come to St. Michael's from interested Churchmen in the United States, as well as from American servicemen in Korea.

The school is currently operating on the last of a grant of \$50,000 made by the Church in Canada two years ago, which Fr. Torrey is stretching with contributions from the U.S.A. Bishop Daly, on his way to the Lambeth Conference, received contributions for the work of St. Michael's. "So far," Fr. Torrey replied to a question asked by Chaplain Coverley, "we're doing all right. I'm quite sure that, when this is all gone, the Lord will send along more. People have been mighty generous to us, and we do try to let them know how much we appreciate their support."

There are currently 11 students enrolled in St. Michael's Theological College, but all are still taking their pre-theological course. Fr. Torrey gives one lecture a day in theology, using, according to his report, "Pidgin Korean," and adding, "I suppose there are more effective vehicles for imparting theological knowledge."

**Editor's Note:** Readers may help Fr. Torrey's work by sending checks, made payable to THE LIVING CHURCH RELIEF FUND, to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis., with a notation, "For St. Michael's Theological College, Korea."

## ORTHODOX

### Theodosius III

The Synod of the Patriarchate of Antioch has been meeting in Damascus, and on November 16 elected a new Patriarch to succeed the late Patriarch Alexander III. The new incumbent is Theodosius III, who until his election was the Bishop of Tripoli, in the Lebanon. Archbishop Anthony Bashir of the Syrian Orthodox Church in North America travelled to Damascus to participate in the election.

## PRAYER CYCLE

### Widest Possible Use

An Anglican Communion Cycle of Prayer for 1959 has been published by the Church Information Board for the Overseas Council, England. The purpose of the Cycle is that every Anglican diocese with its bishop should be remembered by name in prayer by the whole communion throughout the world on the same day. The Cycle's use has been increasing slowly over the past few years, and in Resolution 69 of the Lambeth Report the bishops commended it "for the widest possible use in all our churches." [THE LIVING CHURCH prints the Anglican Cycle of Prayer each week. See p. 23.]

\*In 1957, under Fr. Torrey's direction, St. Michael's opened as a one-man seminary in Korea, near Seoul.

\*Cathedral Church of St. Mary and St. Nicholas, Seoul.



## Action on Prayer Book, Reunion, Anglican Congress, New Magazine Marks Sessions

by the Rev. Canon H. R. HUNT

Sessions of the 1958 meeting of the Executive Council of the General Synod, the Anglican Church of Canada, were held in Toronto, from November 10 to 13.

The Executive Council, comprising all members of the House of Bishops and 76 clerical and lay delegates, in equal numbers, drawn from the Lower House membership of 284 persons in General Synod, meets annually in non-Synod years. Council membership is augmented by an additional 100 persons, including staff personnel and diocesan representatives on the General Synod Boards of Missions, Religious Education, and Social Service.

Two major secretarial appointments were made in the course of the meetings. The Rev. Canon A. H. Davis, D.D., assistant-secretary of the Missionary Society, was elected General Secretary, succeeding the Rev. Canon L. A. Dixon who retires at the 1959 session of General Synod, and was named Associate-Secretary in the interim.

The Rev. K. H. M. Creal, M.A., S.T.B., diocesan missionary of the diocese of Niagara, was elected General Secretary of the General Board of Religious Education, succeeding the late Canon A. Harding Priest, whose death occurred in the month of April.

The statistical report for 1957 revealed a total of 1,277,412 souls on parish rolls, with a communicant membership of 602,532. Total receipts from all sources amounted to \$25,712,064, of which \$4,821,712 represented extra-parochial givings. The Council approved a budget in 1959 for General Synod departmental programs of \$1,068,700.

The Council confirmed the invitation extended by the Primate and the Bishop of Toronto to hold the Anglican Congress of 1963 in the city of Toronto, and requested the Primate to appoint a committee on arrangements.

Announcement was made that the Draft Prayer Book, as presented at the 1955 session of General Synod and approved in principle, would be submitted, in revised and corrected form, at the 1959 session for adoption and permissive use, pending final ratification in 1962.

The Council, on recommendation of the House of Bishops and the Committee on Reunion, endorsed unanimously a resolution requesting the Reunion Committee to inform the Commission on Union of The United Church of Canada of "our firm intention and desire to continue conversations with that Church." To this end a two-day conference of the House of Bishops and Lower House members of the Reunion Committee will be held in the month of February, 1959, for the purpose

of determining how best the intention of the Council may be fulfilled.

The new monthly tabloid-sized national periodical, authorized by the Executive Council of 1957, will be launched in the month of January, replacing the present *Canadian Churchman* and certain departmental publications. The Rev. A. Gordon Baker, editor and general manager, was introduced and outlined to the Council the policy of the new journal whereby, by arrangement with the dioceses, it will seek to serve the whole Church and be used as an insert for the diocesan papers.

Canon Dixon reported to the Missionary Society, in joint session with the Council, that six new candidates had been accepted for overseas work, four of whom are already in the field. It is hoped that by 1960 the total number of overseas missionaries in India, Japan, and Africa will number 25. Approval, in principle, was given the proposed integration of the I.M.C. and W.C.C.

Encouraging reports were received respecting work among Indians and Eskimos in Canada.

The Golden Jubilee of the General Board of Religious Education was marked by a service of thanksgiving and witness in St. Paul's Church, at which the Rt. Rev. H. H. Clark, Bishop of Edmonton and chairman of the executive of the G.B.R.E., was preacher. A Jubilee Memorial Fund, in commemoration of two former general secretaries, the Rev. Canon R. A. Hiltz and the Rev. Canon A. H. Priest, was inaugurated, and an initial deposit made of \$10,000 drawn from reserve funds. Two Church and Group Life Laboratories were authorized for the present year.

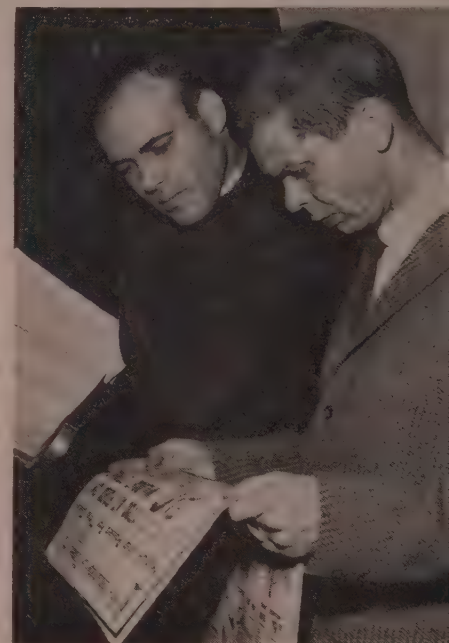
In Joint Session with the Executive Council, the Council for Social Service adopted by a vote of 58 to 40 a resolution approving in principle the abolition of the death penalty and calling upon the federal government "to initiate proceedings leading to the abolition of Capital Punishment in Canada." Canadian immigration policy was reviewed and resolutions adopted asking "that there be a careful assessment of the principles upon which the selection of immigrants to Canada is based and that the national advantage should not be the sole or even the chief determining factor in establishing over-all policy." In particular the Council requested a more generous policy with respect to immigration from the West Indies. Other subjects considered included human rights, international affairs, inflation, aid to underdeveloped countries, penal reform, and preparation for Christian marriage. In each case appropriate resolutions were adopted.

## AROUND THE CHURCH

The weather in Abilene, Texas, was only a "tornado scare," reports North west Texas correspondent Patricia Materman. "No funnel," she says, "two houses damaged by wind, and no one injured." Bishop Quarterman received no reports of church damage in the diocese, and Abilene's police chief said that winds were "only 70 mph."

*"You will find the judgments of God reported in your daily newspaper."* Pastoral Letter, House of Bishops, 1958

Indianapolis Times reporter, Charles Miller, conducted the adult class for five Sundays at St. George's, Indianapolis, at the invitation of the rector, the Rev. Malcolm Boyd (*Crisis in Communication*). Mr. Miller examined prominent new stories in the light of Christian ethics, observing that it is increasingly difficult



Indianapolis Times

Fr. Boyd and Mr. Miller  
"You say you are Christians."

to tell the difference between a Christian and a non-Christian in the way each act in the light of ethical principles. He liberally salted his sessions with the remark, "You say you are Christians. What then would you do in regard to this specific situation?" The news stories he chose covered religious revival, politics, drunken driving, traffic death, and murder.

The chaplaincy church in Western Samoa, located in Apia, has been consecrated by Bishop Kempthorne of Polynesia. It is named All Saints'. In the evening, at the last service of the whole Anglican Communion throughout the world on that day, October 19 (Samoa is the "last place on earth," as time goes located near the date line), the bishop confirmed 12 candidates, collated the retiring chaplain of Western Samoa, the



Rev. **C. W. Whonsbon-Aston**, as Archdeacon of Fiji [L. C., July 13], and instituted the Rev. **John Martin** of New Zealand as the new chaplain of Western Samoa.

**Marines** who trained in Western Samoa during World War II, before going into the battle of Tarawa, may remember All Saints' predecessor, a bungalow turned into a chapel, sparsely attended and obviously poorly off. Total funds for the present church came from direct giving, and it is therefore sometimes described as the "miracle church." It is becoming a visiting place for tourists.

To celebrate its 75th anniversary, the **Annie Wright Seminary**, Tacoma, Wash., recently sponsored a conference, held at the seminary, of the Pacific Northwest Association of Independent Schools. Chairman and moderator was Bishop Bayne of Olympia, president of the Seminary board of trustees. The conference, whose theme was "The Vocation of the Educated Person," attracted some 300 delegates and representatives from secondary schools, colleges, and universities.

The rector of Trinity Church, Boston, Mass., the Rev. Dr. **Theodore P. Ferris**, spoke to 14,000 persons at a Reformation Sunday Festival of Faith in Cincinnati, Ohio. The large crowd of people heard him make a plea for a better understanding between Christians.

Stressing that today's needs are different from those of the Reformation period, he said that people then "were scared to death of God and would pay almost anything to escape his punishment." He added that people today "are not frightened of Him at all. . . . They are frightened of public opinion, of an empty life and a bare old age — most of all of the meaninglessness of existence." "By and large," he continued, "they have lost the God and Father of our Lord Jesus Christ; some have lost Him among the stars, and some in the complexities of the industrial world."

The Church in Utah has accepted an assignment of royalties on the "Hot Rock Group" of Uranium properties in San Juan county from Mr. Jack Pryor, Sr., of Houston, Texas. These royalties will be held in trust by the Church for use of **St. Francis' Church in Moab, Utah**. It is expected that the properties will be "worked" in the near future, and that the royalty interest held by the Church will eventually amount to from \$5,000 to \$10,000.

The Board of Managers of the **Children's Home of the diocese of Easton**, which has been in operation since 1870, plans to cease operations as of January 1, 1959. A statement from Marjorie W. Maryanov, president of the Home's Board of Managers says:



**Bishop Kempthorne at All Saints' font. At the last place on earth, a blessing.**

"Although we have given service to 23 different children in the past 12 months, the average daily enrollment has been so small, that it no longer seems economically sound to operate in the present quarters."

The Home, which cares for girls up to age 18 while they attend public schools, hopes to continue its work with children with income from an endowment plus hoped for support from friends.

A bequest of \$10,000 has been made to Kenyon College for the use of **Bexley Hall**, Kenyon's divinity school. The legacy is from the estate of Rose A. Byrer of Springfield, Ohio. Mrs. Byrer's husband, the Very Rev. **Charles E. Byrer**, was dean of Bexley Hall for 14 years.

Several unusual events recently took place on the same day at **St. Andrew's Church, Washington Court House, Ohio**. On October 28, the church was visited by two bishops. Bishop Hobson of Southern Ohio celebrated Holy Communion, and Bishop Harris of Liberia preached.

A God and Country award in Boy Scouting went to a member of St. Andrew's, 16-year-old Peter Hayes.

And a member of the parish, who wished to remain unknown, donated a \$250.00 scholarship for a Liberian student for one year at Cuttington College, which, according to the rector, the Rev. Donis D. Patterson, was made at considerable sacrifice to the donor.

Mr. Patterson also writes that "In addition to our interest in Liberia, this little parish [of 134 communicants] with a budget of \$10,000 per year, gives \$1,300 annually to missions; we support a Korean orphan under the Foster Parents Plan; we sent \$25 each month to educate the son of a Mar Thoma priest who earns \$30 per month and has three other children; we send money to my classmate, the Rev. James Baker Price, at St. Croix, V. I.; and we have what might be called a team of ministry between this parish and St. Mark's Mission, Nenana, Alaska.

## ACU

*Continued from page 5*

passed concerning the Church of South India, must be interpreted in the light of our Constitutional provisions."

The Cycle of Prayer Committee noted that 569 parishes and institutions in the Church participated in the Cycle of Prayer during the preceding year.

A report from the Committee on Trusts and Endowments noted that ACU endowments had increased by \$12,500 during the fiscal year.

Charles Kapps, ACU treasurer, noted that whereas the total expenditures for the past year in terms of the ACU program were \$68,158.84, ACU members and friends had given over \$23,000 in addition to this amount for the support of overseas Anglican missionary work.

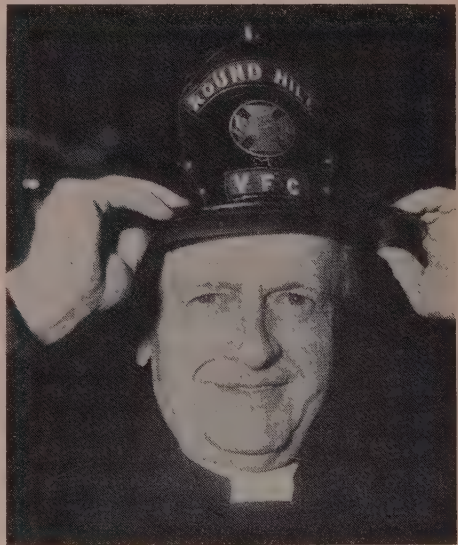
The Council adopted a \$76,000 budget for the coming year, which included an item for the serious development of a program for blind Churchmen.

Council approved plans for a seminar to consider the present position of the Catholic Movement in the Episcopal Church and the mission of the Movement in the immediate future, directing that the seminar group be selected from both members and non-members. The Council directed at the same time that the Planning and Policy Committee initiate a conference for a study and evaluation of ACU's "nature, work, and strategy."

Also approved were plans for a series of "ecumenical witness" gatherings in key cities across the nation during 1959.

A report revealed that the ACU had added over 1,000 new members during the past year.

Spencer Ervin was reelected president; Charles Kapps, treasurer; and Canon duBois, secretary.



Before retiring as Presiding Bishop, Bishop Sherrill turned "fireman" in Greenwich, Conn., on the occasion of his 68th birthday anniversary. The helmet was a gift of the Round Hill Volunteer Fire Department, a group of "back country" firemen who had invited the bishop to join them after he provided a barn for storing their apparatus.





Deaconess Bedell

Miami Herald

*Selling Seminole handicraft is non-religious work which often brings converts to her Mission.*

## The Everglades Deaconess

**For over 50 years this frail little woman  
has been sowing the seeds of Christianity  
among Indian tribes in Alaska and the United States**

**By M. D. Bellomy**

*Deaconess Bedell was a busy and lively visitor at General Convention last month. She told LIVING CHURCH of her work among the Seminoles and among impoverished white people of the neighborhood. She needs coloring books for her younger charges, and asks you to send them. Her address: Glade Cross Mission, Everglades, Fla.*

Deaconess Harriet M. Bedell says, "There's no retirement from the Master's work," and she should know. She is 83 years old now, and for more than half a century the diminutive missionary has been sowing the seeds of Christianity

among Indian tribes in Alaska and the United States. What's more — she is still planting.

The deaconess, affectionately known to many Indians as "Vicsihia — the bird woman," became an Episcopal Church missionary more than 50 years ago. Shortly after graduation, she was offered and accepted an assignment to a mission in China. For first one reason and then another, her departure was delayed. Finally, she accepted "temporary" mission work among the Cheyenne Indians in Oklahoma. She remained there 10 years.

Even then, the little missionary did not get to China. She had accomplished so much with the Cheyennes, the Church

decided to send her to Alaska. For 10 active years, she sang, taught, and gave spiritual and worldly advice to the Athabaskan Indians near the Arctic Circle.

When Deaconess Bedell first landed in Oklahoma, she didn't know much more about a horse than which was its head and which its tail, but by the time she left she could hold her own on the back of a gentle plug or a spirited cow pony.

In 1933, the deaconess decided her usefulness was over and she would retire. Then, during a vacation in Florida, she visited several Seminole Indian villages. That trip changed her mind. There would be no retirement. The Seminoles needed her. The missionary assembly listened to her plea and established a mission for her in Everglades, Fla.

Twenty-five years have gone by since Deaconess Bedell went to live in Seminole country, 25 years during which time she spent a major portion tramping through uncharted regions of the Everglades, 20 years of trying to knock down the barriers of distrust and cynicism of the Indians, and to give to all who needed some of her seemingly inexhaustible supply of sympathy, compassion, strength and courage.

The first three of those years were the hardest for the deaconess. Any overture she made to the Indians were rebuffed. In all of the villages, it was the same. No slightest sign of welcome was to be found.

Finally, the sight of the small lady clad in blue from head to foot, except for a stiffly starched collar and cuffs, seemed to capture their fancy. Then came real affection and finally, respect in the highest degree.

As the Indians' trust grew, the missionary's work increased. Naturally, her primary object was to bring the Christian religion into the lives of the Seminoles. In this she succeeded only partially, but there is a kind of work which, eventually, leads anyone in the right direction and which, strangely enough, is of a non-religious nature.

Selling native handicraft for the Seminoles is an example of the non-religious work she does but which often brings converts to her Glade Cross Mission. Many of the toy Indian dolls found under Christmas trees every year are made by Seminole women. They weave blankets, baskets, and color-splashed fabrics. Boccas and wallets are also products of the nimble fingers. The deaconess has in charge of placing these items in stores throughout the nation.

It is fun to watch the women, carrying an armload of their wares and dragging a bashful child or two along with their free hand or at the hem of their skirts, converge on the mission house. When they have congregated in the living-room of the deaconess, discussion and bargaining commences. Then quietly they accept the decision of their benefactress regarding the value of their products. They know they have no cause



...fear. They will not be cheated, and she will not allow prospective buyers to pay less than a fair price for each item. The Indian women know, too, that the deaconess makes not one cent of profit on any of their merchandise.

When an agreement is reached, each item is listed in a small book with its dollar-and-cents value in the credit column. Then the women may have their choice of payment. They may have on-the-spot cash or the deaconess will give them specially stamped slips of credit which are honored by merchants in nearby towns.

One of the most successful projects undertaken by the deaconess is a settlement which she leases and maintains solely for the use of Seminole Indians. She pays all of the bills for the settlement out of a meager income which averages slightly less than a hundred dollars a month.

In one of her reports, the deaconess describes the settlement thus:

"A large assembly dwelling 30 by 20 feet, has been built. It has a palmetto roof, a floor and is boarded up three feet at the sides. A room is partitioned off for the missionary when staying at the village for missionary gatherings.

"There are five small family dwellings . . . consisting of platforms about 10 feet square and three feet from the ground, with palmetto roofs.

"In the middle of the village is a 'cook chikee' — just a palmetto roof. Five or more logs radiate from the center where the fire is built. The eating platform also has a palmetto roof.

"A bath house and toilet has been built. Here a tank of water on a shelf with a hose and spray makes possible a shower bath.

"Kerosene lanterns are used for lighting, and in the evening a phonograph, Bible pictures, games such as Chinese checkers and so forth are enjoyed. Evening prayer and a short devotional talk end the day, and we are soon in slumberland."

Visitors are always welcome at the tidy mission and usually, all who go there come away feeling better just for having been seen and talked awhile with the remarkable "Deaconess of the 'Glades."

The deaconess probably is closer to the Seminole Mikkosukis than any other white person. Many times the tribe's powerful Council of Chiefs asks her to attend meetings where extremely confidential matters are under consideration. The deaconess has very little to say on this subject. She is afraid she may be misquoted or misunderstood. In that event, she is certain the relationship she has built up over the years would be lost. The Indians would no longer trust her, and even if they were willing to do so, she would feel unworthy of such trust.

For all of her seeming frailty and in spite of her 83 years, the deaconess still makes weekly rounds of the Indian villages. She no longer tramps the wild trails on foot, though. Today, she travels in a car. That is the only concession the deaconess will make to the passing years.

## BOOKS

### Stuff of Dreams

**FORWARD DAY BY DAY.** Advent 1958 — Pre-Lent 1959. Daily Meditations November 30, 1958 to February 10, 1959. Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio. Pp. 80. Paper, 8 cents a copy for not less than 10; otherwise 15 cents a copy.

By the date of this issue of *THE LIVING CHURCH*, if not before, the Christmas shopping rush will in most communities have begun; and there will be voices and murmurs about the commercializing of the season. "Christmas," many will say, "should be more spiritual."

The editor of Forward Movement Publications views "with mild alarm this annual protest." "To make anything 'spiritual,'" he says, "is to take the first step toward losing it . . .":

"Let the stores riot with Things, let wrappings glisten and the ribbon extend for miles: this is the stuff of dreams, and the fault lies in ourselves, not in the Things. The Wise Men were wise indeed; they knew the proper way to salute a God Incarnate, and hastened to brighten the stable with gifts, even before the Child could play with them."

Certainly the current Advent — Pre-Lent *Forward Day by Day*, with its slick cover and colorful 13th-century Virgin and Child, is in keeping with the Christmas season, although the Advent note is not neglected.

FRANCIS E. LIGHTBOURN

**MOSAICS OF ST. MARK'S.** Text by Pietro Toesca and Ferdinando Forlati. 73 Illustrations with 44 in Color. New York Graphic Society, Greenwich, Conn. Pp. 50, plus color plates. \$22.50.

The Church of St. Mark, Venice, is not only one of the great ecclesiastical monuments of Europe but was also the cathedral church of the present Pope, John XXIII, before his recent elevation to the papacy.

*Mosaics of St. Mark's*, with text by Pietro Toesca and Ferdinando Forlati (translated by Joyce Templeton and Gustina Scaglia), is another volume in the handsome series currently being put out by the New York Graphic Society.

The full-page color plates of *Mosaics of St. Mark's*, like those of its predecessor, *Ravenna Mosaics* [reviewed in *THE LIVING CHURCH* several months ago], are simply out of this world. The publishers have (wisely, I think) omitted this time the tissue inserts — an unnecessary protection, it seems, and a nuisance in handling the volume.

The introduction contains this interesting description of the process involved in mosaic work:

"... these early artists after having drawn the outlines of the design on the first layer of squared-off cement . . . applied a second layer consisting of marble dust and pebble-stone lime. The whole scene was then painted in full color, and while the cement was still soft, this was translated into mosaic by the master himself and his assistants. In other words, the scene in fresco was immediately and directly replaced by an enduring ornament of marble tesserae and enamels" (pp. 49-50).

FRANCIS C. LIGHTBOURN

### Books Received

**HAVE A GOOD DAY!** and Other Sermons. By John W. Rilling. Muhlenberg. Pp. ix, 176. \$2.75.

**THE YOKE OF CHRIST** and other sermons. By Elton Trueblood. Harpers. Pp. 192. \$3.

**CREATIVE GIVING.** By Hiley H. Ward. Macmillan. Pp. 170. \$3.75.

**GOD CAN HEAL YOU NOW.** By Emily Gardiner Neal. Prentice-Hall. Pp. x, 203. \$3.50.

**CURE OF MIND AND CURE OF SOUL.** By Josef Goldbrunner. Pantheon. Pp. 127. \$2.75.

**THE SECRET OF SECRETS.** By U. S. Andersen. Thomas Nelson. Pp. 310. \$3.95. ["A Method for Mastery of the Laws of Life."]

**THE UNITY AND DISUNITY OF THE CHURCH.** By G. W. Bromiley. Eerdmans. Pp. 104. A Pathway Book. \$1.50.

**THE LORD FROM HEAVEN.** A study of the New Testament teaching on the deity and humanity of Jesus Christ. By Leon Morris. Eerdmans. Pp. 112. A Pathway Book. \$1.50.

**PSYCHOPATHIC PERSONALITY AND NEUROSIS.** By A. A. Terruwe, M.D. Translated and Edited by Conrad W. Baars, M.D., and Jordan Aumann, O.P., S.T.D. P. J. Kenedy. Pp. 172. \$3.50.

**THE PROMISE OF SCIENCE AND THE POWER OF FAITH.** By M. Holmes Hartshorne. Westminster Press. Pp. 143. \$3.

**MEN OF TOMORROW.** Stories from the Bible for Youth of Today. By Ewald Mand. Illustrated by John Lear. Westminster Press. Pp. 224. \$3.

**COMMUNISM AND THE THEOLOGICALS.** Study of an Encounter. By Charles C. West. Westminster Press. Pp. 399. \$6.

**PERMANENT PEACE.** A Check and Balance Plan. By Tom Slick. Prentice-Hall. Pp. x, 181. \$2.95.

**A BOOK OF ADVENT** with Daily Devotions. By Victor E. Beck and Paul M. Lindberg. Illustrations by Don Wallerstedt. Augustana Press. Pp. vii, 147. \$2.75.

**THE INTEGRATION OF HUMAN KNOWLEDGE.** A Study of the Formal Foundations and the Social Implications of Unified Science. By Oliver L. Reis, Professor of Philosophy, University of Pittsburgh. Porter Sargent. Pp. 478. \$8.

### ACU CYCLE OF PRAYER

#### November

30. St. Andrew's, Kenosha, Wis.; St. Andrew's, Peoria, Ill.; St. Andrew's, La Mesa, Calif.

#### December

1. St. Barnabas', Denton, Texas; St. Andrew's, Grayslake, Ill.
2. Calvary, Seaside, Ore.; the Rev. Harry Stansbury Weyrich, Towson, Md.; Church of the Advent, Pawtucket, R. I., St. Mary's, Daytona Beach, Fla.
3. St. George's, Dallas, Texas.
4. St. Michael's, Yeadon, Pa.; Church of the Holy Faith, Inglewood, Calif.
5. The Rev. Edward R. Hardy, Jr., New Haven, Conn.
6. St. Nicholas' Parish, Encino, Calif.





*Each Day—*

*Seven Minutes of Prayer*



## Brief prayers

at regular intervals

can be more effective than

one long prayer session,

says the author

By G. R. Elliott\*

Professor of English, Emeritus,  
Amherst College

One minute of prayer, seven times a day at regular intervals — with frequent “arrows” in between times — can be more effective than 17 or 27 minutes all at once. For thus words of prayer may leap into the realm of *real* prayer, which is silent, constant will to know and obey the divine Presence.

### Light

The first moments of the day are tone-setting; and the tone can easily be wrong. On awaking we may yawn grumpily or, at the other extreme, stretch our limbs exultantly, in either case obsessed with our own sensations. Let us fix our thoughts at once upon the rising light of day as the outward form of the Light. White light contains all the colors of the rainbow; and the unseen Light comprises all the divine attributes in perfect harmony: God as Light is God as perfection. His glory is the radiant beauty of His perfection. “Glory be to God on high, and on earth peace, good will toward men: we praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.” And the rest of the *Gloria in excelsis* tells us that the

divine perfection is rightly perceivable only when we adore the Deity as threefold: infinitely above us, coming down to us, working in and up through us — Father, Son, and Holy Spirit.

Adoration is not merely the most important sort of prayer: it is the essence of all Christian devotion. No sort of prayer, petition, or whatnot, is valid unless it is suffused with the spirit of adoration. When we glorify God with intense words for one minute after waking, then with intent thoughts while we wash, we are being prepared to worship Him, mainly in silence and act, all the day long.

By midmorning your job is either going so well that you feel set up, or so badly that you feel downcast. You are in danger of pride or despair, two of the more harmful sins. Do a minute of petition for the most vital of all virtues, humility. Acknowledge the divine source of the day's good fortune, ask for strength to bear the day's misfortune. As the minutes pass, keep in mind adoringly the perfect humility of Christ. At noontide “lift up your hearts” to His Presence, symbolized by the lifegiving sun (think also of the Son) directly overhead. Rejoicing “in the strength of our salvation.”† If the sky is overcast: “grant that no clouds of this mortal life may hide from us the Light of that Love which is immortal.”‡

As the sun declines so does our morning zest; a wit has declared that it's always 3 p.m. in hell. Temptations now are harder to resist. Open the Bible (always on your office desk) and glance at the first chapter of St. James' Epistle. Pray that patience or “steadfastness” (Revised Standard Version) may have its full effect. Recall past moments wherein the Presence

† For the importance of sun-worship in the rise of pagan monotheism see W. F. Albright's *From the Stone Age to Christianity*, now obtainable in an inexpensive paper-covered edition — \$1.65. (Doubleday and Co., 1957). Daily reverence for the sun can give us a sense of worshipping with all men in all ages and in all religions.

‡ Book of Common Prayer, p. 584.

was known to you as very near. Think of your last and your next-coming Eucharist. § Silently, as the afternoon proceeds, recollect great words of the liturgy; altering them, however, to meet your personal needs, thus combining your individual prayer-life with that of the whole Body. For instance, alter the opening of the *Gloria* to: “glory unto God who is everywhere at all times” — all times, including our dullest hours. When the day's work is over, remember that adoration of God is real only when it includes “good will towards men.” Recall with “good will,” which is a much better term than the tricky word “love,”|| all the persons with whom you have had relations during the day. Around suppertime do a minute's intercession for one of them, a different one each day — some 300 a year! Feature those whom you most dislike, for instance, some oily grafter like Zachaeus (review Luke 19:1-10). Resultantly we shall be better able, in each successive day, to perceive Christ present in everyone.

### Prayerful Desire

Day-spring, midmorn, noonday, mid-afternoon, early evening: total, five minutes. Two left for confession and thanksgiving at bedtime. These will be effectual in proportion as they've been silently taking place in us during the whole day. A constant prayerful desire to find our most hidden faults can have surprising, often dismaying, results when one kneels alone at bedside or *priedieu* before a Crucifix or Cross. But our final mood before sleeping must be utter gratitude — in particular, for some one signal mercy vouch-

*Continued on page 19*

§ More and more laymen are getting help from brief weekday visits to the Blessed Sacrament reserved (a custom which did not originate in Rome), thus helping to develop the prayer-life of the parish as a whole by worshipping in church out of service hours.

|| See William Temple's profound book, *Readings in St. John's Gospel* (Macmillan), vol. II, p. 405. \$3.75.

“Grant that no clouds of this mortal life may hide from us the Light of that Love which is immortal.”

RNS



\*Summary of a talk given at a corporate Communion breakfast of the men of the Church of St. Mary the Virgin, Falmouth Foreside, suburb of Portland, Maine, First Advent Sunday, 1957. Mr. Elliott is a layman of St. Paul's Church, Brunswick, Me., and has written books on Hamlet, Othello, and Macbeth, from the Christian standpoint.





RNS

## *A JOYOUS SURPRISE*

The somber days of Advent make Christmas even more joyous

By the Rev. James P. DeWolfe, Jr.  
Rector, All Saints' Church, Fort Worth, Texas

**T**he Church has allowed the world to influence it to such an extent that the old customs of Christmas and Advent have nearly disappeared. Advent was designed by the Church as a solemn season of preparation for celebrating Christmas. Everything was somber and purple in feeling until Christmas Eve, when the whole world broke into joy and rejoicing in celebration of our Lord's birth. The psychological and spiritual benefits of such a celebration are well recognized by all of us who like surprise parties.

Could we not keep this Advent in the traditional way, and not let the world

and commercial circles influence us to change?

The 12 days of Christmas (December 25 to January 6) were the days of celebration in years gone by. The tree was decorated after the children went to bed on Christmas Eve, and it was as much a surprise to them as were their presents. They looked forward to the time when they would be old enough to stay up for the midnight Mass and help to decorate the tree.

There was a little of the Lent feeling to Advent: no parties were planned until the 12 days of Christmas, extra religious devotions were encouraged, some even

"gave up" something for Advent. Everything was in preparation for the celebration, but there was no premature celebration! We thought of how unworthy we are to receive the Christ. We made careful self-examination and prepared for our Christmas confession. We even shopped early! Not to help the merchants or to avoid the crowd, but to avoid joyous activity during Advent.

Do give this serious thought. Would you want your birthday celebration to take place days before the actual date and be too worn out with celebrating to enjoy the actual day itself?



## Alcohol and Publicity

**T**he most highly publicized pronouncement to come out of General Convention was one which General Convention never made. We refer to the statement on social drinking, which produced thousands of words of copy for the press, radio and TV, and horrified or delighted thousands of people who did not bother to find out what the statement actually said.

First of all, let us get the record straight. All those quotations in the papers about alcohol and social drinking were taken from a pamphlet, *Alcohol, Alcoholism, and Social Drinking*, which was prepared by General Convention's Joint Commission on Alcoholism. It, like most other studies put out by commissions, was never presented to General Convention for action.

Since it was an official commission document, however, it was available to members of the press covering General Convention. What appeared in the newspapers were some quotations from and summaries of the pamphlet prepared by the reporters at Miami Beach. They made no attempt to reprint the pamphlet in full (and their editors wouldn't have printed it, if they had), but they saw that the pamphlet contained lively and interesting material, so they quoted it. Some Churchmen have argued that the press reports gave a distorted view of the pamphlet, but we do not think it can be fairly charged that any serious misquotation of the pamphlet has been made.

So much for the facts: now what about implications?

First of all, we think the pamphlet is an excellent job of work in an area of real concern to the Church and to all Churchmen. We think so highly of it that we plan to reprint it substantially in full in an issue or issues later in Advent, a season in which a notable emphasis on the problems of social drinking seems appropriate. We think so highly of the pamphlet that we wish it had been annexed to a resolution of General Convention and ordered distributed to Churchmen *en masse*.

General Convention did adopt a resolution calling upon the entire Church, and its units and agencies from the parish up to the National Council, to study the problems of alcohol and alcoholism. In this study, we think that the Commission's pamphlet will be a major resource.

Secondly, we wish to testify that the dozen or so reporters who covered General Convention for the wire services and major metropolitan dailies are a hard-working and highly competent group of men and women. And at Miami Beach, the Episcopal Church gave them very little to write home about. A daily paper which serves Lutherans, Baptists, Roman Cath-

olics, and Jews, not to mention irreligious folk, is not going to give any bonuses to reporters who load the telegraph wires with deep insights into one communion's budget fight. Neither can it be expected to be unduly concerned with the Seabury Series or the status of the Church's seminaries.

What newspaper readers want, and what editors want to give them, is clear statements that make sense on questions of immediate concern to Paddy O'Brien and Ole Olsen and Benny Goldenstein, who live next door to Episcopalians and don't go to Episcopal Churches. Outside of a clear statement on capital punishment and some not-so-clear statements on war and nuclear bombs and race relations, Miami Beach spoke seldom to issues that were of more than Church-family concern.

But the pamphlet which stirred up the storm did speak to such an issue. Paddy and Ole and Benny, along with their Episcopalian neighbors, know that lots of people drink and that some of these people get in deep trouble because they drink. It is, to all of them, a real problem. It is a problem close to home. It is a problem which must be solved, which is not yet solved, and which therefore calls for the kind of excited interest that hangs on the next pitch in the ninth inning of a close ball game.

### The Christ Who Came to Dinner

It might be nice if the stature of the Episcopal Church in the eyes of the American people was such that its decisions on its own housekeeping were legitimate front-page news. But, quite frankly, isn't it true that not even the ordinary Episcopalian cares so much about those decisions that he wants them to replace the current international, national and scandal news the paper he brings home every night?

In a profound sense, the secular press reacted in validity and truth in emphasizing the alcoholism pamphlet. The great interest aroused (even with its overtones of mirth) should make us stop and ask ourselves whether we have so cherished an image of a dignified, solemn, political, theological, parliamentary, economical and self-consciously pious Church that we forget that we are disciples of the Christ who came to dinner, ate and drank, and faced the charge that He was a man "gluttonous and a wine-bibber, a friend of publicans and sinners."

### For Sick and Sinful Folk

Our Lord was no glutton, but neither was He a neurotic with dyspeptic disposition. Our Lord was no drunkard, but He set down His last glass on earth with a comment on the heavenly draughts ahead. Our Lord was no publican, no sinner, but He found His disciples among such, and He taught and healed and saved them.

We have no Scriptural evidence of our Lord's work with alcoholics. But the whole body of the evidence about our Lord which Scripture gives us confirms us in the belief that His love and concern for alcoholics, as for all sick and sinful folk, is tender and compassionate.

We had better find in our own hearts such concern



by the Very Rev. William S. Lea

## Day by Day

and show it forth in our lives, if we hope to be a Church relevant to the age in which we live.

The pamphlet offers no pat blueprint for the solution of the drinking problem, but it is an effort to offer some partial and reasonable advice in an area in which even a measure of progress could mean great happiness to millions.

We hope you'll read the pamphlet when we publish it. And we hope that, after you've read it, you'll want to order it in quantity for your parish and your non-Church friends. This would be an excellent way of responding to General Convention's call for Church-wide study of the subject.

—A footnote: At least one parish bulletin has roundly attacked the Public Relations Division staff of National Council on the grounds that it issued as publicity handouts all the stories about the alcoholism pamphlet. This attack, though doubtless made with honest intent, so distorts the facts as to be equally unjust to our PR people and to the secular press corps. *Nobody* in the Church tells the Associated Press or the United Press-International or the Chicago *Tribune* or the New York *Times* or any substantial journal what to print. Our Church public relations people (at "281" or your own diocesan headquarters) do not err on the side of sensationalism. *Sometimes we wish they would!*

## Beginnings and the End

Today the Christian year begins, and the Christian heart is lifted by the thought of the coming of Jesus into the world.

But between this beginning and the joyous celebration of Christ's coming, the Church interposes the season of Advent, in which we are called to think seriously of eschatology — of the stark and unyielding facts about the ends of things: death, resurrection, judgment, eternal life, and Christ's second coming.

Week by week the Collects of the Advent Sundays ring changes on the theme of ends: "... that in the last day, when He shall come. . ."; "... the blessed hope of everlasting life. . ."; "... that at Thy second coming to judge the world, we may be found. . ."; "come among us, and with great might succour us."

It is a great Christian truth, proclaimed in confidence and joy, that in what the world calls death is the road to life through Christ. But it is a simple corollary of that truth that in the midst of life we are in death. We are called to this somber corollary in Advent just as truly as we are inspired to think on the resurrection at Easter.

In baptism, we are told of death. In marriage, we face the fact of certain parting. So, in this, the beginning of the Christian year, in this the season of preparation for Christ's glorious coming, we must look into the face of the great truth that in His second coming is both the infinite hope and the ultimate threat. May God have mercy on us all!

Maria Augusta Trapp, in her book *Around the Year with the Trapp Family*, describes how, when the Trapp family came to America from their native Austria, they brought with them the habit of carrying into daily life the teachings, the beliefs, the feasts and the observances of their religion. Life in this family seemed to be a continuous response to the beauty and the rhythm of the Christian year. I was wondering, as I read this book, how many Episcopalians actually are vitally aware of the Church year. It is unfortunate that during the Reformation our own Church was influenced by the Puritan insistence that we give up the great festivals. Now they no longer mean what they once did to us. Advent is almost forgotten in our preparation for what is becoming a secularized version of Christmas. The Saints' days are observed only by the "faithful few." Isn't it time that we try to recover the glory of the Christian year! This is one of the greatest teaching instruments we have. It keeps before us the great days of memory, the great facts of our faith.

In the Christian year the people of God relive the life of Christ in our midst. It is a wonderful moving picture which we hold up before the world. Here is the drama of our Salvation. The Church has established this cycle of feasts and fasts in order that the great truths of our faith and the important events in its history shall be impressed upon the minds of her children. The Church holds before us the example of our Lord and of the saints in order that we may see the virtue of those who have been faithful servants of God; as St. Paul put it, that we may remember that we are "the children of the saints." As we now come to Advent, perhaps we can make a new beginning in recovering the wonder and the glory of the Christian year.

No one has written more eloquently of the Christian year than that late Pope, who said (in *Mediator Dei*): "The liturgical year, devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ himself who is ever living in his Church. Here he continues that journey of immense mercy which he lovingly began in his mortal life, going about doing good, with the design of bringing men to know his mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way, but in the way that Catholic doctrine teaches us. According to the doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace; they still influence us because each mystery brings its own special grace for our salvation."



# Seven Minutes of Prayer

Continued from page 15

afed to us or to others during the day; in general, for the "great glory."

Suppose you have wakeful moments in the night? One of many pertinent "arrows" is: "illumine our darkness with Thy celestial brightness."¶ This prepares for the morrow's adoration of the Light, and helps us to recollect that sleep and waking are symbols of Christian death and resurrection.

## Two Cycles

Daily prayer is two cycles, a small one inside a large one. By itself the small one, consisting of words, is quite unreal; it soon becomes conventional and static. But if touched by "the finger of God" (Luke 11:20, Exodus 8:19) it becomes a cycle moving in living harmony with the large one, the circuit of silent, active devotion: deeds putting reality into words of prayer; these, in turn, giving direction to thoughts and deeds. This vital double movement renders prayer progressive, bringing it ever closer to the Way, the Truth, and the Life. Significantly the New Testament records very few prayer-words of the Lord: it pictures a Life that was, and is ever, one constant prayer. Spoken prayer is necessarily artificial because, occurring in time, it must deal now with one topic, now another. Silent prayer submerges all topics in loving obedience to the Eternal Presence. And this prayer-life, as the minutes, hours, and days go on, extends its orbit. It takes part more and more in



Eva Luoma Photos

Silent prayer can submerge all topics.

the full devotion of "all the company of heaven"; including those departed ones, commemorated in the Holy Communion, who are having "continual growth" in God's "love and service."

¶ From *The Kingdom, the Power, and the Glory* (Oxford University Press), p. 79, the best of all prayerbooks except the Book of Common Prayer.

# sorts and conditions

KINSHIP with the wild creatures of field and forest is one of the basic facts of American consciousness. I don't think it is part of our European cultural heritage. Perhaps it is one of the many contributions of the American Indian to our way of life, along with corn and potatoes and tobacco.

THE VAST collection of gadgetry with which we surround ourselves makes it hard to believe that nature plays a big part in our lives. We are so proud of our automobiles, our plumbing fixtures, our skyscrapers, our kitchen appliances and do-it-yourself tools, that we give others the impression that these are the only things we care about.

THE SENSE of kinship with the animal world gives rise to a form of primitive religion known as totemism — the belief that one's human tribe is related to a particular animal species as a part of the same tribal family. This mystical approach to the interrelatedness of man and the animal antedates Darwin by a good many thousand years.

I SUPPOSE that the present state of natural science represents a new and more elaborate form of totemism when it goes beyond the concept that both men and animals are merely complicated physio-chemical aggregations. Christianity, however, insists that man's place in the universe is quite different from that of the animals. When you are talking about people in Christian terms you will run into points of conflict with both Darwinism and totemism, for the most important thing about man is not that which he shares with the creation but that which he shares with the Creator.

YET, the life of field and forest is a life full of meaning for me, personally. Like most other Americans, I am personally involved in the wiles and stratagems, the bitter struggles, the domestic bliss and contentment, of my fellow-animals. I don't subscribe to the sentimental nature-fallacy that man is supposed to be a vegetarian and pacifist in the animal kingdom. Yet the hunter and fisherman are not merely to be classified with the predators of the animal kingdom. They have another part to play, a role they share with the angels.

THIS IS the role of appreciating, understanding, remembering — indeed, the role of feeling that sense of kinship which I mentioned at the beginning. I doubt that the animals are aware of

any particular kinship with each other — the owl with the mouse, or even the mouse with the jack-rabbit. Each plays his single-minded part, as preoccupied with the affairs of his own ecological circle as the most self-centered businessman.

THE HUMAN addendum to the world of nature is the thing that invests nature with glory and beauty. For, when the word "human" is set in contrast to the word "nature," it refers to those things in our humanity which partake of divinity. The work



of God in creation, the complexities of providence, the development of patterns of significance and beauty, the awareness of these things, the enjoyment of these things, the understanding and remembrance of what exists and is good because it exists — all this comes to us not from the upward struggle of primitive forms but from the downward motion of Him who made them. They are lovable because of the love of God.

ONLY SOME faint flickering of God's love in the human breast could make a savage totemist. The totem animal feels no such kinship with the men who have adopted him.

IF OUR human fellow-feeling with the animals is a one-way street, so perhaps is God's love for us. We respond to Him very largely as animals, turning to Him in response to some creaturely need, some hope of food or warmth or protection from the elements. Only God's love is without necessity, the overflow of the abundance of His being.

PERHAPS He has surrounded us with creatures upon whom we do not depend so that we may know something of the joy that springs up from within, that knows no necessity other than its own abundance. Only by seeing the universe in some measure as He sees it are we able to rejoice in our kinship with creatures that think no such thoughts and feel no such feelings.

PETER DAY





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### Advent and Healing

fiction

by Bill Andrews

November 30, 1958

Last night, almost out of force of habit, I started gathering my Every Member Canvass papers to bring a progress report to church with me.

Then, suddenly, I remembered that this was Advent Sunday, and that there would be a corporate Communion for the men and boys of the parish, and that the speaker was not going to be me haranguing the men to get in pitch for dear old St. Martha's pledges, but a missionary from Liberia talking about bringing the faith to illiterate people in the back country.

So I put away my canvass notes (canvass is practically over, anyway) and tried to think about the meaning of a corporate Communion.

At first glance, it doesn't seem to make much sense. After all, most of us go to Church and make our Communions anyway. There is little in the service that is different because it is a corporate Communion — no more than an extra prayer.

Yet, in some way hard to explain, I knew last night that I wanted the sense of belonging that the service might bring.

Some of these ideas were still in my mind as I parked the car and walked to the church steps. Harry Hunting had an effusive greeting for me, as always. Jack Barton gave me a curt nod that was almost but not quite a cut. The senior warden whispered "Good turnout" as he handed me a Church bulletin. Thompson and Destry sat just across from the aisle from each other, stonily ignoring each other. That feud's so old I don't even know the story of its origin.

I found only one thing in my heart for referral to God as I knelt down: "Lord, heal our divisions."

And then the quiet words of the service: "... that we may worthily magnify thy holy name ... have mercy upon us ... put upon us the armour of light ... Love worketh no ill to his neighbour ... Hosanna to the son of David ... we acknowledge and bewail our manifold sins ... My Body ... My Blood."

Suddenly I was at the altar rail beside Barton, sharing the bread from Fr. Jones' hands, starting with surprise to discover that the hands that offered the chalice were those of a Negro, those of the missionary, of whose race I had given no thought.

Later, over breakfast, it was easy to



We're going to break bread together

Allan Rohan Crite

talk to Jack Barton, and somehow the issues that divided us seemed unimportant. And at the next table I saw Thompson pour coffee in Destry's cup.

I'm afraid I don't remember much of what the Negro missionary told us about his work in Liberia, but I do know that in some mysterious way, in the oneness of a corporate Communion there was healing of breaches between man and man in St. Martha's, and that, in some way, God was using His Negro priest as an instrument to help the healing.

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The Living Church



## LETTERS

Continued from page 3

Under Bishop Hobson of Southern Ohio, I think many will share my contention that the remarkable performance of that diocese in missionary giving is due largely to the militant and eloquent leadership of Bishop Hobson. With wisdom and wit and a glowing zeal for the outreach of the Gospel of our Lord, Bishop Hobson has exhorted, admonished, encouraged and shamed the faithful of Southern Ohio into their duty "... to give for the spread of His Kingdom."

Let democracy obtain, by all means, but let the bishops lead the faithful in the fashion of Bishop Hobson, and the result will be the same as Southern Ohio has known. The more the giving to missions — the more the income for domestic needs.

(Rev.) SANFORD LINDSEY  
Chaplain, St. Mark's School

Cocoa, Fla.

### Two Firsts Down

In your issue of September 28, you included an account of the consecration of the Rev. David S. Rose as suffragan bishop of Southern Virginia. In this account the writer states that "Mr. Rose is the first graduate of the short sessions at St. Augustine's College to be elected bishop."

Actually Bishop Rose is the seventh regular student of this Central College of the Anglican Communion to be called to the episcopate. The others are: the bishop of Bhagalpur, India, the bishop of Jordan, Syria and Lebanon; and assistant Bishops Marcel of Madagascar, Africa; Awosika, of Ondo-Benin, Nigeria; Afanya of the Niger Delta; and Koh of Singapore.

Bishop Rose has, however, created one precedent. He is the first priest-student of St. Augustine's to be called to the episcopate during his course here. The occasion, indeed, was a dramatic one. The college was at dinner in the old 14th century refectory when the porter came in to tell David Rose that he was wanted on the telephone. He returned to the table after an interval in a somewhat dazed condition and later gave us the news.

It had been the Bishop of Southern Virginia who had called him from Norfolk to give him the good news that he had been elected suffragan bishop that day. We here rejoice that the diocese should have made such an excellent choice, and we are quite sure that Southern Virginia will very soon be receiving in even greater measure the splendid gifts of pastoral leadership which Bishop Rose has already shown so fully as rector of the Church of the Good Shepherd in Corpus Christi, Texas.

(Rev. Canon) C. KENNETH SANSBURY  
Warden, St. Augustine's College  
Canterbury, Kent, England

Statement concerning Ohlhoff House [L.C., October 19]: "The house is the first alcoholic rehabilitation center to be affiliated with a diocese in the history of the Anglican Communion..." is incorrect.

The diocese of Maryland undertook the project, Valley House, in 1955, which was opened in March of that year [L.C., January 6, 1955 and July 17, 1955].

(Rev.) GEORGE F. PACKARD  
Baltimore, Md.



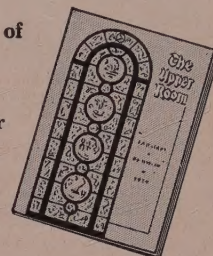
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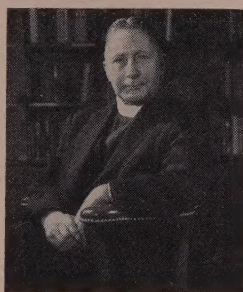
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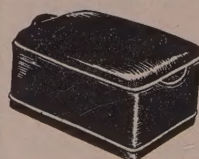
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# PEOPLE and places

### Appointments Accepted

The Rev. Francis F. E. Blake, formerly vicar of the Church of St. John the Evangelist, Essington, Pa., is now the parish's first rector. Address as before: 16 W. Third St.

The Rev. Elmer M. Boykin, formerly associate rector of St. George's Church, Nashville, Tenn., is now rector of St. John's Church, Johnson City, Tenn. Address: N. Roan St. and Myrtle Ave., Box 300, Johnson City.

The Rev. Donald B. Eaton, formerly vicar of St. Mary's Church, Woodburn, Ore., and the Church of the Transfiguration, Silverton, is now rector of Calvary Church, Seaside, Ore. Address: 515 N. Holladay Dr.

The Rev. F. Orlo Hoyer, formerly rector of St. Paul's Church, Evanston, Wyo., is now rector of Christ Church, St. Helens, Ore. Address: Box 65, St. Helens.

The Rev. I. Harding Hughes, retired priest of the diocese of North Carolina, has been doing supply work in Charlotte and Salisbury, N. C., and in Gaffney, S. C., during the past year. He is at



present acting rector of the Church of the Holy Comforter, Charlotte, N. C. Permanent address: 702 Daniels St., Raleigh, N. C. (The Rev. Mr. Hughes was chaplain of St. Mary's Junior College, Raleigh, for 15 years and served as editor of the North Carolina Churchman for 33 years.)

The Rev. William A. Jones, Jr., formerly curate at Christ Church, Nashville, Tenn., is now rector of St. Mark's Church, LaGrange, Ga. Address: 207 N. Greenwood St.

The Rev. Richard C. Littlehales, formerly vicar of Windermere Parish, Kootenay, B. C., Canada, is now vicar of St. Mark's Church, Myrtle Point, Ore., and St. Paul's, Powers. Address: 1129 Maryland St., Myrtle Point.

The Rev. Arthur L. Lyon-Vaiden, formerly rector of St. George's Parish, Perryman, Md., is now rector of Christ Church, West River, Md.

The Rev. John Miles, formerly curate at Trinity Church, Piney Branch Rd., Washington, D. C., is now vicar of St. George's Chapel, Manchester, Md. Address: Box 488, Manchester, Md.

The Rev. Gordon R. Olston, formerly executive assistant to the Bishop of Milwaukee, will become associate rector of St. Paul's Church, 904 E. Knapp St., Milwaukee, about December 1.

The Rev. George R. Schoedinger, Jr., who was a student at Oxford University, England, during the past year, is now city missionary for Portland, Ore., and bishop's vicar at Ascension Chapel, Portland. Address: 2226 S. W. Main St., Portland 5.

The Rev. Leonard W. Steele, formerly rector of the Church of the Good Shepherd, Barre, Vt., will become director of the Brookhaven Home for Boys in Chelsea, Vt., on January 1.

The Rev. Elmer H. Witmer, formerly rector of St. Mark's Church, Northumberland, Pa., is now assistant at St. David's Church, Roland Park, Baltimore, Md. Address: 4700 Roland Ave., Baltimore 10.

### Ordinations

Deacons

Western North Carolina — By Bishop Henry: Joseph Rodney Glasgow, on November 1; vicar, St. Paul's, Edneyville, N. C., and the Church of the Transfiguration, Saluda.

### Births

The Rev. A. Wade Eaton and Mrs. Eaton announced the birth of their first child, Peter David, on August 28. Fr. Eaton is on leave from the diocese of Oregon for advanced study in Hebrew languages and literature at Yale University.

The Rev. Donald B. Eaton and Mrs. Eaton, Calvary Church, Seaside, Ore., announced the birth of their third child, George Benjamin, September 11.

The Rev. David W. C. Gordon and Mrs. Gordon of the Church of St. James the Apostle, Coquille, Ore., announced the birth of their fourth child, James Charles, on September 8.

The Rev. R. Alan McMillan and Mrs. McMillan of Tyson House Episcopal Center at the University of Tennessee in Knoxville, announced the birth of their first child, Anne Elisabeth, October 22.

The Rev. C. Edward Sharp and Mrs. Sharp, St. Paul's Church, Beaufort, N. C., announced the birth of a son, Charles Edward, Jr., October 22.

The Rev. Lee Huntington Young and Mrs. Young, of St. Paul's Church, Portland, Ore., announced the birth of their third child, Timothy Douglas, on September 9.

### Adoptions

The Rev. Wallace C. Bradley and Mrs. Bradley of All Saints' Church, Hillsboro, Ore., announced the adoption of a son, Keven March, on October 1. He is their second child.

### Marriages

Miss Barbara Ann Stimson, daughter of Rev. William B. Stimson and Mrs. Stimson, St. Andrew's Church, Yardley, Pa., was married on November 15 to the Rev. Theron Adair Vall, rector of St. Timothy's Church, Roxborough, Philadelphia.

### Laymen

Mr. John Rhodes, son of Mr. and Mrs. John Rhodes, Sr., of Paducah, Ky., is the new president of the Canterbury Club at Memphis State University in Tennessee.

### Resignations

The Rev. Charles E. Stewart, who is in charge of the Glebe Church, Driver, Va., will retire January 1. Address after that date: 105 Federal St., Sandston, Va.

### Changes of Address

The Rev. C. B. Bradshaw, formerly addresser of the Charles Wright Academy, Tacoma, Wash., may now be addressed at 11 Westminster Newton Centre, Mass.

Deaconess H. Donsing, formerly addresser of the Central House for Deaconesses, 718 Somers St., Sycamore, Ill., may now be addressed: Central House for Deaconesses, 1906 Orrington Ave., Evanston, Ill.

The Rev. Robert Flottmesch, formerly rector of All Saints' Church, Sunderland, Md., is

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The Rev. Dr. G. Philip Jung, retired vicar of St. John's Church, Sparta, Wis., is now doing supply work in the diocese of Maryland. Address: 14 Poole Rd., M Route, Westminster, Md.

The Rev. A. Campbell Tucker, who recently retired as rector of Beckford Parish, Woodstock, Va., may now be addressed at 130 Snead St., Ashland, Va.

The Rev. Carolus R. Webb, retired priest of the diocese of Newark, formerly addressed in East

## Armed Forces

The Rev. Philip E. Jerauld, formerly at work in the missionary district of Alaska, is now on active duty as a chaplain for the Navy and may be addressed at Naval School Command, Naval Station, Newport, R. I.

The Rev. John F. Rollman, formerly assistant at the Church of the Messiah, Baltimore, Md., is now serving in the chaplains' corps of the air force.

## D E A T H S

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Harold G. Spackman, retired priest of the missionary district of the Philippines, died in Axminster, England, on November 3.

Fr. Spackman was born in London, England, in 1882. He was ordained to the priesthood in the Church of England in 1911, and held a cure there until 1914, when he went to Japan as a missionary. From 1914 until 1921 he was on the staff of the Central Theological College in Tokyo, and from 1922 until 1939 was with St. Paul's University, Tokyo.

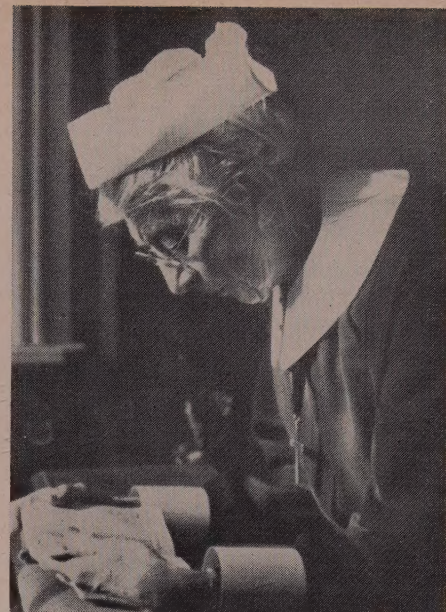
He was in charge of the American congregation at Holy Trinity Church, Tokyo, until 1941, when he went to the Philippines to become acting rector of the Cathedral of St. Mary and St. John, Manila. In 1948 he became a member of the staff of St. Andrew's Theological Seminary in Manila, where he served until his retirement in 1951, when he returned to England to live in Axminster.

Fr. Spackman was interned in Manila during the Japanese occupation, having volunteered for internment in order to minister to members of the Anglican Church there.

He is the author of *Meditations on the Life of Our Lord*, in Japanese. Surviving are his wife, the former Winifred Harris, and one daughter, Mrs. Peter Westlake.

Deaconess Anne Gilliland, deaconess of the Church for 42 years, died in Salina, Kan., on November 8, at the age of 72.

Deaconess Gilliland was born in Plattsburg, N. Y., in 1886. After attending the New York Training School for Deaconesses, she was set apart



Deaconess Gilliland

in 1916, and served churches in Rhinebeck, N. Y., and Atchison, Kan. In 1926 she went to Salina, Kan., where she was in charge of St. Faith's Community House, recently closed, until her retirement in 1949.

Surviving is a sister, Mrs. A. B. Holm.

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**ST. FRANCIS OF ASSISI** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30, 1 S HC 11; others  
MP; HC Tues & HD 7; Thurs HC 10; C by appt

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruininga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Headmaster & Director of Christian Ed.  
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## ASCENSION

1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

## BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Sun Masses: 8, 9:15 (Family), 11 (Sol), Ev & B  
5:30; Daily: MP 7:10, Mass 7:30; also Thurs 9:30;  
Fri & HD 12; EP 5:30; C Sat 12:30-1, 4:30-5:30,  
Sun 8:30 & 10:15

## BOSTON, MASS. (Cont'd.)

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
Rev. R. T. Loring, Jr.  
Sun: Low Mass 7:30, Sung Mass 9, MP 10:40,  
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7  
(ex Sat 8:30); Wed & HD 10; EP 5:45; C Sat 5 & 8

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,  
Rev. R. N. Hayden, canons  
Sun 8, 9:30, 11 & daily as anno

## ST. MARY'S

13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex  
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. & Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

## SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,  
Sat 2-5, 7-9

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
Broadway & Wall St.

## TRINITY

Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

## ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays 12:30



## NEW YORK, N. Y. (Cont'd.)

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by

## ST. LUKE'S CHAPEL

487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

## ST. AUGUSTINE'S CHAPEL

292 Henry  
Rev. C. Kilmer Myers, v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; D  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: H  
ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 9  
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30;  
daily 7 ex Tues & Thurs 10; Sol Ev & St  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat

## CENTRAL AMERICA

### SAN JOSE, COSTA RICA

**GOOD SHEPHERD** Rev. John B. M.  
1 Bk. So. & 1/2 Bk. E. of Gran Hotel  
5902 or 7291  
Sun HC 7:30, 10:00 (1 S), 10:00 MP, EP  
Wed HC 9

### MANAGUA, NICARAGUA

**ALL SAINTS'** Rev. Richard  
Kilometro 7 1/2 Carretera Sur — Tel. 82-30  
Sun HC 9 (1, 3, 5 S), 9 MP (2, 4 S)

### SAN SALVADOR, EL SALVADOR

**ST. JOHN** Rev. Jonas E.  
4a. Calle Poniente No. 7, Flor Blanca  
Sun HC 7:30, 9 (1 S), 9 MP, Ch S 9

### GUATEMALA CITY, GUATEMALA

**ST. GEORGE'S CHAPEL** Rev. Charles Shu  
3-17 Seventh Avenue, Zone 9 — Tel. 9795  
Sun HC 8:30 (1, 2, 3, S), HC 9:30 (1S), MP  
(2, 3, 4, 5, S); Ch S 9:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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